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*Jehovah - Fireh:*

O R,

*In the Mount will the LORD be seen.*

Opened and Applied

I N A

**Practical Discourse**

On a DAY of

*Seeking G O D in Prayer.*

V I Z.

Moneth 10th. Day 19th. 1694.

By *THOMAS BEVERLEY.*

L O N D O N,

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Receiving of the

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By THOMAS BAKER

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The Preface to the READER.

**T**HE following Plain Discourse was prepared for the most Affecting and Moving Application upon the Hearts, though but of a Lesser Number Assembled in a Day of Prayer for the Humble, and Earnest seeking of God; that by such a Discourse they might be first stirred up to lay hold on him in Prayer, and then Encouraged to wait for the Success, in some Gracious Answer from Heaven, Relating to the Inward, and Outward Case of his Servants, who had spread out their Hands to him in Prayer; Knowing the Plague of their own Hearts, and the Sore and Sicknels of their Condition, in any particular Circumstances of it.

And, because they are, while in this Vale of Tears, at all times under a necessity of waiting  
upon

## The Preface to the Reader.

upon their Gracious Lord, as upon a Mount of Extremity, in some kind or other; It is therefore put into their Hands for their Constant use, both in a way of Direction, and Consolation with Earnest Prayers for a Blessing from Heaven upon it.

I cannot but add this Observation; That the Divine Providence, that orders every the Smallest Circumstance of every thing, did so Dispose the Time of this Discourse; that it fell out to be very near before the so Bewailable Death of the Queen; wherein so Great a Breach was made upon the State of the Nation; and therefore the Usefulness and Consolation of such a Scripture is become more General, and even Publick; and that it may be so Considered and Improved, even as in all our Private Cases, shall be the Humble, and Earnest Prayer of the Unworthy Minister of it.

4 N059

T. Beverley.



A  
S E R M O N

Preached in

L O N D O N :

O N

G E N. xxii. 14.

*And Abraham called the name of that place  
Jebovah-jireb : as it is said to this day, In  
the mount of the Lord it shall be seen.*

**N**O Greater Monument for the Encouragement of  
Souls waiting upon God, than this Text of  
Scripture, as it is to be carryed through the  
whole Manifestation of God in Christ.

It is upon the occasion of *Abraham's* preparing to offer  
*Isaac*, as you'll find in the beginning of the Chapter.  
God tempted *Abraham*, and said unto him, *Abraham*. And  
he said, Behold, here I am. And he said, Take now thy son,  
thine only son *Isaac*, whom thou lovest, and offer him there for  
a burnt-offering upon one of the mountains which I will tell thee  
of.

of. And Abraham immediately complied: He staggered not (as the Apostle saith) through unbelief. And when Isaac asked Abraham, where was the burnt-offering? He said to him again, (ver. 8.) My Son, God will provide himself a Lamb. He'll take care for that Sacrifice. And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his Son. And hereupon (saith he) this place shall be called Jehovah-jireh, By an Inspiration from God, he gave it this Name. As it is said to this day, In the mount of the Lord it shall be seen. So here are three things that I would propose to our Observation.

First, Abraham, by a Divine Inspiration, or Instinct, giving to this Mountain, a Name, where God was pleased, when the worst Case came to the very Extremity, to the very uttermost in his Thoughts, that he must needs offer his only Son, the Son that was given him with such an abundance of Grace, and with such a Record of Promise; It came to that Extremity, and God found out another way; and turned that dreadful Command (as it were) into a Gracious Representation of Mercy, and Love in Jesus Christ, as I shall shew. Then saith he, This place shall be called Jehovah-jireh. God will provide, or God sees for me: He takes care above all that I could have Asked, or that I could have Thought. And then, In

In the Second Place; This is laid up for a Memorial to all Generations, how God dealt with *Abraham*. It is said (saith he) *to this day; to this very day*. And then,

In the Third Place; That which is Established upon all this, is; *In the mount of the Lord it shall be seen*.

There shall be to all the Servants of God, when their Case comes most to an Extremity, such a manifestation of the Grace, and Goodness, and Glory of the Compassions of God in Christ; that it shall be for all Generations, to know, That *in the Mount the Lord will be seen*.

That therefore which I will lay down as a Proposition to Discourse, is,

Doct. *We may be most assured to all those, that are God's in Christ; whenever they come to the Greatest Extremity, to the Greatest Extremity, that they think things are at their very utmost worst; Then God will come in with Extraordinary, and Unexpected Grace; with Unexpected Help; with an Unexpected Provision.*

This is that Great Truth that God was pleased, by *Abraham*, to settle, and to have laid up in Memorial, and to stand as a Monument, to the very utmost of time; and when things are (as we apprehend them) in their Greatest Crisis of Danger and Extremity; then will the Lord be seen; and the Lord will see, and will make Provision against the Evil, that his Servants were under the Dread of.

Now therefore, for the handling of this briefly to you, to stir up earnestly to Prayer; I shall enforce it by the very words that I have now read to you.

First therefore, I shall consider the Occasion of all this, and Represent that to you.

First, In the outward, Historical sense of it. And then, In the Inward and Spiritual Importance.

First, In the Outward; As I have already read to you, the Occasion of it was, God Commanding *Abraham* to offer *Isaac*: And he said nothing at all, but only that so it must

be. He knew the Supreme Authority, and Dominion of God; he knew the Positiveness of his Command. There was nothing appeared, but he was going to stretch out his hand to slay his Son, when this Gracious Interposal of God came in.

Now, this is to Represent to us, in all Cases, the very worst, that can befall us; and to assure, that there shall be a Gracious Interposal of God.

And therefore, I would propose to you, Two Cases (that may fall out to any of us) of great Extremity.

*First*, Those Daily Vicissitudes and Changes of things that we behold here in the World, that may bring any of us under a very Sad and Necessitous Extremity, to look up to Heaven, for Infinite Grace, for Infinite Mercy. This you know, either in the Agonies of Conscience; In Sickness of Body; In any Adverseness of Condition; in any of the Severe Disposals of God toward our outward Condition. These things may befall us.

Now therefore, when any such thing does, God hath provided a *Door of Hope*, this Monument of his Grace; that we may come to him at all times; to this, *Jehovah-hireh, God will see*; God will provide; God will be seen. *In the mount of the Lord it shall be seen.* We find many Cases of great Extremity have befallen the Servants of God; either in regard of their own Private; or in regard of the Publick. What a Case was *David* in, at one time, when the People spake of *stoning him*? When he was in all manner of evil Circumstances? And yet *he encouraged himself in the Lord his God* 1 Sam. 30. 6.

Thus we should be ready at all times, to run to this strong Tower, the Name of our God. As *Habakkuk* saith, (And many such Scriptures we have) *although the Fig-tree doth not blossom, although there be no fruit in the Vine, although the labour of the Olive fail, although there be no herd in the stall, and the flock be cut off from the fold; yet will I rejoyce in the Lord, and glory in the God of my salvation.* Hab. 3. 17.

Now.



Now, Is not this indeed, to find the Power, and the Effect of so great an Example, and President of the Goodness of God in Christ; to be able, when things are never so black in their Appearance; *Yet to rejoice in the Lord, and to Glory in the God of our salvation?*

This therefore is that, that we should weigh continually in our thoughts; However disconsolate things look; If we could but look up to God; if we could but look up to God; in Christ, If we could but remember this *Jehovah-jireh*, that God will see, and Provide, and take care, and undertake; Here is a Refuge: This is the most Admirable Representation of things in Providence, that Scripture can set before us. Then,

In the second Place; We know, there must be a time, I say we know, in the General Course of present Disposes of God, there must be a time, that we must come to Dye, and to enter into an Everlasting State and Condition: We know, Flesh and Blood can say nothing to this Case: All the Experiences of Men in the World, cannot rise up to it, to tell us what a State it is. What then shall we do at such a time? O happy is he that is able to say, at that time of Dying, *Jehovah-jireh! God will be seen, God will see; God will provide; He will then appear in that very Mount.*

It is therefore what David says, (*Psal. 23.*) *Yea, though I walk through the valley of the shadow of death, thou wilt be with me still; I shall find, that God is near me, that God is with me, This shall be my Comfort: O therefore though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod, and thy staff, they comfort me.*

O therefore, Remember, that at such a time, either of the Agonies of Conscience, or when (as you heard) *Deep calleth upon Deep, all the Waves and Billows are gone over us;* Remember yet there is this Refuge, *Jehovah-jireh*, the Gracious Appearances of our God. That's



That's the first thing, upon account of which, this part of Divine History, is of so great Value, and to be of so Great Esteem to us. But then,

In the second Place ; when it is said, *Jehovah-jireh*, and that God was pleased to give a *Typical Ram*, in the place of *Isaac*, that was ready to be offered ; there was a great representation in it, of the Lord Jesus Christ, the great Sacrifice for Sin ; the great Sacrifice, Atonement, and Propitiation for Sin. And this is the deep meaning, and the Spiritual meaning of *Jehovah-jireh* ; that when any one lyes under the sense of the Wrath of God for Sin, and knows no Remedy for his Soul, for his Eternal Ransom and Rescue from *Wrath*, which is to come ; then there is a *Jehovah-jireh*, in bringing in Christ to the Souls of his People ; in shewing Jesus Christ, the great Expiation and Atonement.

And therefore, the Apostle (as it were) making reference to this very Expression, *Jehovah-jireh* ; He says, (*Rom. 3. 25.*) *whom God hath set forth to be a propitiation through faith in his blood. God hath set him forth.* As God shew'd the *Ram to be Abraham*, So God sets forth his Son : *He is lifted up.* *As Moses lifted up the Serpent, so the Son of man is lifted up, that whoever believes in him, &c.*

Happy therefore is that Soul, that sees Jesus Christ, given to the Eye of Faith, given to the Eye of the Soul ready to lye down in Horrour and Despair ! Just then, God shews to the Soul, both (as I have said before) in any Agony of Conscience, and in the time of Death ; God sets forth the Son of his Love. *He so loved the World, that he gave his only begotten Son.* That when a Soul, under the Sense of his own Just Deserving, under the Sense of the Righteousness, and Justice, and Wrath, and Displeasure of God, is ready to say, What will become of me for ever ? How am I undone to Eternity ! And then, for God to shew Jesus Christ, to shew him (as it were) *in the mount*, to set Him on High before the Soul ; It is to lead out to this Mount

Mount (as it were) to behold Christ; to behold Him that was made an offering; And that all Iniquity, and Just Displeasure for it, is taken away in the Blood of Jesus; that Blood that *speaks better things* (as the Apostle sayes) than the Blood of Abel, that Blood of the Everlasting Covenant.

Let us therefore be under a deep sense of our own lost Condition in our selves. The more God is pleased to drive us out of our selves, and out of all hope in our selves, all Refuge in our selves, that he makes *our sin exceeding sinful* in our Eyes, Yet, if he do please to appear in his Son, to be seen in his Son, and to shew himself in that great Reconciler, that great Attonement; this is that great sense, I say, of *Jehovah-jireh*, to Us, in that so Fundamental Case and Concernment of our Souls.

That's the first thing I proposed to you, in regard of the occasion of it. And, undoubtedly, It pointed to Jesus Christ, and to every Soul, that when it is in such a Case, when the Knife of Wrath is laying to the Soul for ever, when the Instruments of Vengeance are brought before it, then *Jehovah-jireh* comes in; God is pleased to be seen in his Son.

The second thing that I would open to you, is,

*As it is said to this day.*

Now, to open the Sense of that to you; I would represent it in these two or three particulars.

*First*, That God was pleased to order, that so it should be, so it might be, and It ought to be thus, that it should be spoken of in all Ages; that God did thus appear to *Abraham*, in the very worst of things, in the very uttermost extremity of things; that so his Servants in all Ages might hope in him. It is Lawful that Persons should take  
this

this to themselves : It was ordained of God ; God was pleased to do it, in great Grace, to all Ages of his Servants, that it should be said, and spoken of, *to this very day*, that so it shall be. Thus *David* speaks ; and it may very well be applied to this. *Psal. 78. 1. Give ear, O my people, (saith he). And ver. 5. For he (that is, God) established a Testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, (viz. his great Actions :) that the generations to come might know them, even the children which should be born, &c.*

So it was his pleasure, that this Monument should be written for all Ages, *Jehovah-jireh*.

As you know, the things that Men desire should be recommended to Posterity, they write them upon Pillars ; they write them upon Monuments, upon the most lasting Marble they can find : They set them out of the Reach, either of Obscurity, or of Antiquation ; they would not have them eaten out by time

So this is God's pleasure, concerning *Jehovah-jireh*. Indeed, It is a great Consolation to any of the Servants of God, to find, in any necessary case, that God was pleased to say, *To this Day* : That God, in such a wonderful manner, appeared to *Abraham*, when his Case was at worst, and at lowest, concerning his Son *Isaac*. Why therefore was God pleased to do this ? But for this very reason ; that you, and I, and every one of his Servants, might come to make Application unto himself, according to this ; that we might receive Consolation, according to this. This is the very Reason why God did it.

And therefore, we may go out to him, and say to him, Lord, Hast thou not so ordered that it should be spoken of, *to this day* ? Not only *that day* when *Moses* lived, But *to this very day*, to have it spoken of.

What

What Comfort is this ? And how does it engage our Souls, in any Case, wherein we find our Souls press'd and even beset ? As in 2 Cor. 1. A Scripture worthy to be written, always, (as it were) in Letters far more precious than of Gold, I say, far more precious than of Gold, *ver. 3.*

*Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort.*

What Excellent Expressions, or Titles are these upon God ? *The Father of our Lord Jesus Christ, the Father of Mercy.* O, How good ! Indeed, we may think it to be less at first ; but the Apostle speaks the greatest at first.

The Father of our Lord Jesus Christ, That is he highest Expression, if we understand it thoroughly ; But He comes down into things plainer to us ; *The Father of Mercies* ; He Begets Mercy, by an Infinite Generation from himself ; *The God of all Comfort.*

In all our Troubles, He is the *God of all Comfort* ; *Who comforteth us* (as he goes on, *in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.* And then again, in the 8, 9. verses of the Chapter ; How excellently he speaks, (as it were) out of this very Scripture ? For, we would not, Brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. But we had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead, (As the Apostle saith, *Abraham received Isaac from the Grave, in a Figure*) who delivered us from so great a death, and doth deliver ; in whom we trust that he will yet deliver us. Every thing does (as it were) Aim to come up to this Example : It is written for all Ages. *These things are written for our Instruction, and for our Consolation, that we through Patience and Comfort of the Scriptures might have hope.*

C,

Therefore



Therefore, this is the first thing; It ought to be; God Intended, and did, according to his own Riches of Grace, so ordain it. I know it (saith he) I shall have Children, I shall have Servants, I shall have those that I'll take to be my Friends, as *Abraham* was; They will have need of this Example, to the very uttermost of time; Therefore I would have it spoken of *to this very day: Jehovah-jireh*. For, as I said, *to this very day: (As I shall further Explain,)* It is to the very end of time. And therefore,

The second thing, in which I would open this; That it is a Law, through all the several Successions of the People of God, of the Servants of God in every Age.

In every Age, this is to be spoken of; *Jehovah-jireh*: God would have it spoken of in all Ages of the Servants of God; If we could look back to all the History of the Servants of God, in every time, you'll find, that they had alwayes, every one in their several Courses, in their several Generations, they had need of a *Jehovah-jireh*. Do but think of the time of Christ, immediately after his Ascension, when Persecution raged, both through *Judea*, and so through all the Heathen World, for some Hundreds of Years; *that they loved not their lives unto the Death; that they were all the day long counted as sheep for the slaughter.* O, Had they not need of a *Jehovah-jireh*? Consider, How many Servants of God have past through the *Valley of the shadow of Death*; and with many fears and doubts concerning their Everlasting Condition: Had they not need of a *Jehovah-jireh*? Think of the Suffering Servants of God here in *England*, in the dayes of *Queen Mary*, and of later Severities upon the Servants of God, Worshipping according to that Light, that they had received from his Word, when they were hurried from one Extremity to another, and dyed in Prisons; Had they not need of a *Jehovah-jireh*?

And



And though God is pleased to preserve us, in Regard of the Publeek, in so much Peace and Enjoyment of the Opportunities of waiting upon him, yet still, we do not know (as, according to the general apprehensions of the Servants of God) what is before us.

And, however, in our own particular, we don't know to what a very pinch we may come; That, if we have not a *Jehovah-jireh*, our Condition would be wholly Comfortless, and even to the very utmost of Despair: I say this, If we have not a *Jehovah-jireh*, if we have not that to bear us up, and comfort us. The Apostle sets out, what may be the case of any particular Man: We may be even in Despair, and come down to the very lowest Estate and Condition, and not knowing where to look, if God be not pleased (as it were) to step out of Heaven, in Grace, and in Mercy to us. This therefore is most necessary for the Consolation of the Servants of God, and to bear them up in all Extremities of Condition. The Apostle saith (in the 2 Cor. 4. 8.) *We are troubled on every side, and yet not Distressed; Why not Distressed? Because of this Jehovah-jireh. We are perplexed, (saith he) but not in Despair: Why not in Despair? O, Because God will be seen; God will provide; God will appear; God will come in. Persecuted, but not forsaken, because God comes in. Cast down, but not Destroyed; because of Jehovah-jireh, the Gracious Appearance of God. And then,*

In the third place; To open this to you; It is *spoken of to this day*. Indeed, I cannot but apprehend, that there is a great Period of time here set, *spoken of to this Day*, till that Day come; that most *Notable Day*, as the Apostle Peter calls it; *That Notable Day of the Lord*; that *Illustrious Day*; till the Kingdom of Christ appears. And when that Kingdom appears, then there will be a *Jehovah-jireh* indeed; then *God will be seen* indeed; and God will shew himself, and God will make Provision for all his Saints.

And therefore, I say, I look upon it, that there is an Intimation of the great State of things, in the Kingdom of our Lord Jesus Christ: Then there will be upon every (as it were) part and piece of that State, a *Jehovah-jireh*, an Appearance, a sight of God. *Rev. 22. 4.* (a place I have often mentioned upon that account) *And they shall see his face, and his Name shall be in their foreheads; His Servants shall serve him; They shall see his face; They shall alwayes be upon this Mount Jehovah-jireh. Upon one of the Mountains, which I will tell thee of, saith God; And the Name of that Mount is Jehovah-jireh; that is, the Lord will appear:*

So I say, It leads us till that time; We have need of a *Jehovah-jireh* till then, because of the Darknes, and Clouds that may be about us. But in that Mount of the Lord he will appear. There will be a continual sight of his Face, and no Fear. As soon as ever there was a *Jehovah-jireh* to *Abraham*, his fears were over, All his fears concerning *Isaac* were immediately removed. *In the Mount of the Lord it shall be seen.*

And this is the second thing I proposed to open to you: That is, the Importance of this; that it is *spoken of to this day.*

In the third place, I shall endeavour to open this to you; The full Importance and Sense of these words, *Jehovah-jireh*. You may observe, in the Margins of those Bibles that have them, they Expound the *Jehovah-jireh*; that is, *The Lord will see; Or, The Lord will provide.*

I would open that Expression to you in these three Particulars of it.

*First, In the Mount of the Lord it shall be seen.*

The First Sense is, *In the Mount*; that is, In the Mount of Extremity, *The Lord will see, or Provide*; When things come to the uttermost worst; as they did here with *Abraham* and

and *Isaac*; when the Father layd the Knife to the Throat of his own Son, his onely Son, his onely Beloved Son; In such a *Mount God will be seen*, or he will *see* and *provide*. This *Mount*, *Mount Moriah* was a Type of *Mount Calvary*, where our Lord was to be Crucified; the only Beloved Son of the Father cryed out, *My God, why hast thou forsaken me?* But in that *Mount*, God did *see*, and *provide*. There was a Glory, a *Paradise* for Christ to enter into. So when God brings his Servants under great apprehensions of Evils, and Dangers, Fears, and Horrors; In that *Mount* the *Lord will see and provide*; In Infinite Riches of Grace and Mercy to them, he will take care.

There is great Easiness of the Original Words to pass into this Sense, as you may observe in the Margin of your Bibles: God will reach out extraordinary help to his Servants, as here to *Abraham*.

Indeed, we are ready to bless our selves in the Abundance of outward Peace, Prosperity, and Enjoyments; We are ready to bless our selves, if we have no trouble of Conscience, nor Fears of sin and Hell, of Guilt and Wrath;

But we should consider, when God brings us to that *Mount*, then he shews his Love most to his Servants, in some admirable help to them; Till we understand in some measure, such a measure as God sees fit, the Extremity of things, We do not find the Stupendious wayes of God's provision in such Extremity; when he brings nigh to the very Gates of Hell, and then shews us his Son; Oh, how Rich is the Grace! So when God brings through many tribulations; though *no Affliction be at the present Joyous, but Grievous*; yet if he brings us to his own Kingdom, How great is the Provision! Or, if he give some great Outward Deliverance, or make us partaker of his own *Holiness*, or Give us the *peaceable Fruit of Righteousness*; then God sees for us in the *Mount*. If he Chooses us, though in the Furnace of Affliction, and gives us the Knowledge he hath

hath so chosen us, then he sees for us. All these agree with this Monumental Inscription, *Jehovah-jireh, The Lord will see, or provide.*

In the Second place; It is Express'd, *In the Mount of the Lord*, It may be read, *He will be seen: God will be seen; Or, he will be seen in the Mount to us; He will shew us himself; how desirable is that Face of God, If he will but shew himself to us? As Moses prayed (you know) to God: Let me see thy glory; let me see thy face.* O when God is pleas'd to shine out in Christ; to Reveal himself in Love, and in Grace, to any Soul; If the Lord be but pleas'd to be with us; If he be but pleas'd to shew us that he is near! Fear not, saith God: *I am with thee.* It is a great Place of Scripture, in the Prophet *Zephany*, concerning that Infinite Love and Goodness, when he shews himself in a way of Grace to his Children, *Zeph. 3. 14, 15, &c. Sing, O Daughter of Zion, shout, O Israel, be glad and rejoyce with all the heart, O Daughter of Jerusalem. The Lord hath taken away thy Judgment: (That is, the Judgment of his Wrath and Indignation) he hath cast out thine Enemy; the King of Israel, even the Lord is in the midst of thee: Thou shalt not see evil any more.* The Lord is in the midst of our Souls, and in the midst of our condition. Were it only what we have heard, and learned of God, or the Promises of God, as they are given out in the Word; though they are most excellent and perfect to the purposes and ends of God, that would not be enough: But when God himself, even he, is in the midst of us, *In that day it shall be said to Jerusalem, Fear not: And to Zion, Let not thine hands be slack. The Lord God (again) in the midst of thee is mighty; he will save; he will rejoyce over thee with joy; he will rest in his love; he will rejoyce over thee with singing.*

When God is in the midst of us, O how blessed is that Sight! As he said, *I have seen thy face, as the face of God:* Therefore there's nothing so desirable, as to see the Face  
of

of God. And so God goes on with *Abraham*, in this 22 *Gen.* After this, there is an appearance of God to him, *Gen. 16.* *By my self have I sworn, saith the Lord, &c. That in blessing, I will bless thee, and in multiplying, I will multiply thee.* And so, he leads him to *Christ*; *In thy seed, shall all the nations of the earth (the whole World) be blessed.* So I say, these things are very great, as they stand before us in the Word of God; O that they were great in us! And that we all knew how excellent, how desirable, how full of Consolation, how full of support we should find God, when God will thus graciously appear to us!

*Thirdly, In the Mount of the Lord it shall be seen:* So we give it in our common Translation; in that *Mount* which God chooseth as his own *Mount*. For this *Mount Moriah*, this *Mount of Vision*, was the *Mount* upon which the Temple was after built; the Type of that High *Mount* of the *New Jerusalem*, where all his *Servants* see his Face, while they serve him; and his Name is on their Foreheads. Here are the mighty Effects of his Grace, His Power, his Goodness are seen, and never cease even to Eternity. And this *Mount* of his Kingdom, when once we come to get a sight of it, and an Interest in it; it is a Pledge and an Assurance to us, that in both the former Senses, in the *Mount*, *Jehovah* will see for us, and provide: And in the *Mount* he will be seen. And as in the readiness of *Abraham* to offer *Isaac*, there was a Type of the great Sacrifice of Redemption, *Jesus Christ*, So it leads to the Kingdom of Redemption: For the Kingdom of Redemption, is the Purchase of the Blood of Redemption; as appears, *Rev. 5. 6, 7. Thou hast redeemed us by thy blood, and hast made us Kings and Priests to our God, and we shall reign over the Earth.*

And



And proportionably, every Eminence of Grace, every exaltation of Mercy, and gracious Providence of God towards his Servants may be stiled *This Mount of God*. And his Attributes of Grace and Power being therein seen to them, it may be said, *In the Mount of the Lord it shall be seen*; that is, the Almightyneſs of his Grace, and Goodneſs.

I would a little briefly Argue this Point to you, to ſhew the uſe of this to all Ages, and ſo come to a cloſe in the Application, as I have ſaid, that we may be ſtir'd up continually, to renew and to re-inforce our humbleſt Supplications at the Throne of Grace.

The Firſt thing I would deſire you to conſider, is, Why God hath taken care this ſhould be ſpoken of to all Generations: It is,

In the Firſt Place; becauſe the Government of God over the preſent ſtate of the World, till that Kingdom of Jeſus Chriſt, is ſuch, that through many Afflictions, many Tribulations, (as you know the Apoſtle ſaith) we muſt paſs, that we may enter into the Kingdom of God.

Indeed, we have much other apprehenſions of theſe things: We think God bleſſes us (it may be) when we are in all manner of outward enjoyments; We think this is the only way to have the aſſurance of the Love of God, and of the Favour of God: But the Apoſtle James, chap. 1. 2. ſayes, *My brethren, count it all joy when you fall into divers temptations, Knowing, that the trying of your Faith worketh patience*: And ſo on. And ſo the Apoſtle Peter, 1 Pet. 1. 6. ſpeaking of the Salvation that was to be revealed, that would take off all Sorrow, all Temptation, all Affliction, ſaith, *Wherein ye greatly rejoyce, though now for a ſeaſon (if need be) ye are in heavineſs, through manifold temptations*: Therefore, becauſe God knew his Government over the World, would be the

the passing his Servants through many Tribulations, through many Temptations; and that they must oftentimes come to be (as we say) agast at it, to be in Horrour, Astonishment, and Perplexity; therefore he takes care early, in the *Father of the faithful*, and by him, to set up a Pillar of Remembrance, a Monument, with this Memorial upon it; that in such a time as that, God will appear.

O therefore! As Christ said, We should *not meditate* aforehand, what *we shall answer*, but *it shall be given us in that hour*.

So, when God leads us through deep and dark Waters; If we were but able, in the midst of all of them, to find God, and to be assured, and to take hold of him; If he would be pleased to give us himself in that hour, by a *Jehovah-jireh*; O what abundant satisfaction would it be to any Soul! As *Shadrach, Meshech, and Abednego*, when in the midst of Flames, O how full of Comfort were they! God was with them, there was a *Jehovah-jireh*.

So, If God send any manner of Afflictions, If there be but a *Jehovah-jireh*, If we have but the Comfort of this, it will bear us up above all.

Now then, because God knew the Government he Intended over his Servants, till the very Kingdom of Christ would require such a thing as this, therefore he thus gave it: But then,

In the Second Place; because he knows what the hearts of his People have been before, and that so they will be to all Generations, He knows very well, that the hearts of his Servants are ready to faint, and to flag in Affliction, and to come to great thoughts of Heart, and into great Fears, into great Amazement. As *David* saith, He knows our frame, *Psal. 103. 19. He remembreth that we are dust. Like as a Father pitieth his Children, so the Lord pitieth them that fear him. God knows, that the Spirits are ready to*  
D
*fail,*

*fail, that he hath made ; as he speaks, Isaiah 57. If I had not (saith God) provided them such a Cordial as this, If I had not given them such an Antidote against the Poyson of Affliction in it self; I know how sad it would be with them.*

God knows the Temper of his Servants, even from Generation to Generation ; that if he touch them; if he Rebuke them, they cannot bear it.

*When thou for Iniquity, dost correct Man, thou makest his beauty to consume away like a moth.* He knows, that he cannot touch us, but we are ready to crumble to dust, under his hand, as soon as we can crush a Moth. And therefore, he hath provided this, as an Assurance for us, to bear us up, and to stay us up, in the day of Affliction, in the day of Calamity : And then,

The Third and last Reason is, Because God is the same, in his Unchangeable Love, in his Unchangeable Goodness to his Servants. Even as he was to *Abraham*, so he will be to every one of us ; It may be not in the same Glory of Degrees, in the same Spread of the Communications of Grace ; But in the same Faithfulness, in the same Reality, from one Generation to another; All those that are his Servants, shall find him to be the very same God ; As sure, as he appeared thus to *Abraham*, If any of us can say we are his, so sure will he be the very same God to us : For, *He is a God that changeth not. His Mercy is Everlasting ; As David speaks in that very Ps. 103. at the 17. verse. The Mercy of the Lord is from Everlasting to Everlasting upon them that fear him, and his Righteousness unto Childrens Children.* It goes throughout all Generations. *Abraham was the Father of the Faithful ; And all are his Children, that walk in the steps of his Faith ; And his Children, to the very last of them, shall be as sure of a*  
*Jehovah-*

*Jehovah-jireh* as *Abraham* himself was ; and as it is Recorded in the Word to us.

The Use therefore that I would make of these things, is,

In the first place, To beseech very one of you, that we may be careful to lay this Foundation, this good Foundation, either in regard of our outward Condition, as to what Changes God may make upon us in the World : Or, as to what Doubts and Perplexities we may be brought into. And therefore, to have well pondered, to have well meditated, and to have well digested in our thoughts, and to have come to an Ability to live upon this *Jehovah-jireh*. O be not Strangers to these things ! Don't live in Eating, and in putting on of Apparel, and the Conveniences of Life, but go out in your thoughts to these Considerations ; A time will come certainly, as I have told you, every one must come to this Extremity, to dye (at least, until the Glory of the Kingdom of Christ) and, if that Glory does not so soon appear (as the generality cannot be perswaded that it can be so near) we must be sure to dye.

Why therefore, I make use of that very Argument ; You know, that you must come to dye. O the great Assent that you must make, out of Time into Eternity ! Would you not have a *Jehovah-jireh* at that time, that God would then see, and then provide, and then appear ? As if he should say, I'll take you out of this Body, out of this World ; but I have provided for you ; I have provided a Habitation for you, with my self ; and I'll take you to my self. O say ! Would you not be glad to be so provided for ?

And when you find the whole Creation in a Convulsion, and that it cannot serve the ends of this Life ; and that

God should then say, Here's a more High, and Excellent Life for you. And then, again, He cannot be a Wise Man, that does not prepare for Affliction; *They have no Changes, therefore they fear not God*; You may be ready to think, a Man that has an even Course of Prosperity, all his Life, is in a happy Condition. But, therefore (saith he) they fear not God, because they have not Changes.

To lay up therefore, (as the Apostle saith) *a good foundation against the evil day*; Do not think, that all your Evil dayes are past; Till you come to the Kingdom of Jesus Christ, till you come to that *Mount* indeed, you will not be out of all trouble. That Mount of Death is a Mount that cannot be touched, because of the Fear, and Horrour that is about it, You don't know how terrible it is; And therefore, to gather against such a time as that, and to lay up a good foundation, Oh how necessary!

That's the first thing that I would earnestly perswade you, and my Self to; And,

In the second place; that you would get as much Acquaintance with God, now, as you can, and as much of the Sense of God, as you can; As God made an Appearance to *Abraham*; And such an Appearance, How Welcome and Desirable was it!

O that we may live much in the sight of God, in the Face of God, in a Holy Communion with God! That we might have a Holy-Mount-Communion with God, upon which we may write, and call it *Jehovah-jireh*, a Gracious Appearance of God to his poor Servants. O let us much walk with God, much desire to see God! Let us often Cry out, O shew me thy face! O Let my God lift up the Light of his Countenance upon me! Let my Soul be much with thee, and do thou be pleased to be much with me: And let me see thy Face, and as thy Servant, Let me serve thee; and let thy Name be upon my Forehead. And then,

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In the third place, be assured, to all those that do thus seek the Face of God, and desire to find an Interest in him, and a Portion in him in Christ; Be sure, God will not fail you: Though you don't think it before, it may be, Though you have not the Consolation before; yet, be assured, God will come in to you: He will as certainly come in to you, as he came in here to *Abraham*: You shall certainly have the very Sample (as I may so Express) of this *Jehovah-jireh*: You shall have it for your Case, and for your Soul. And then,

In the Fourth, and last place; Though we are ready to think, there is so little Appearance of the Kingdom of Jesus Christ, and of that *Mount*, of that Kingdom, the Name of which, shall most properly be (as I have shewn you) *Jehovah-jireh*; Yet I say, Be not discouraged so much: For, though every thing looks (as we may think) contrary to it, yet for all that, it may be very near; For, indeed Prophecy does upon many accounts Represent to us, a very Dark State, before we come to that very *Mount*; before we come to that very time.

Therefore as *Habakkuk* prayed, *Hab. 3.* when he was under great Apprehensions of Evil, and had been under great Apprehensions of God, in that Kingdom and Glory to come; he prays, *ver. 2.* *O Lord, I have heard thy Speech, and was afraid; O Lord, revive thy work in the midst of the years; in the midst of the years, make known; in wrath remember mercy.*

This *midst of the years*, whatever particular sense we may gather of it, any of us to our selves, yet every one may take this; It is whenever we do not see the Work of God rising and going forward, and Prospering, and growing Greater; We may safely then make use of this; O Lord, I see things so and so; It makes me afraid: I beseech thee, that thou would'st *Revive thy work in the midst of the years*, wherein

wherein it seems not to be going forward, *Thou would'st make it known : In wrath remember mercy.* Though thou seemest to be Angry, and to withdraw thy self, and as to all signs of thy Presence, thou lett'st it seem to grow dark ; yet, I cannot but earnestly press thee, that *in wrath thou would'st remember mercy.*

So when it falls upon any particular Person of us ; O Lord, in the midst of Wrath, remember Mercy.

We should never be satisfied till we have Pray'd (as I may so Express it) the Kingdom of Christ, out of all the Disadvantageous Appearances, wherewith it is incumbered. And undoubtedly, it is the work of this Age, if Christians would be perswaded, upon such occasions as this is, most Earnestly to cry out to God ; *Thy Kingdom come : O let thy Kingdom appear. In the midst of wrath, remember mercy : Revive thy work in the midst of the years.*

If we are therefore now Encompass'd with Clouds and Darknes, as to the Appearance of the Kingdom of Christ, this should not discourage us, or make us give over, but should make us cry out more earnestly, O that we could *Wrestle with God this day ! That we could strive in Prayer ; that we could give him no rest ; that we were so Importunate, that his Kingdom might appear.*

For, nothing, indeed, can truly do us good (as to a State) but the Kingdom of Christ. Every Visit of God, every Mercy of God is exceeding Precious, exceeding Valuable ; But if you speak of a good State, nothing can make it good indeed, but that.

Though we speak of a State of Grace, an Admirable and Sure State, in the main ; yet at present it Conflicts with many Fears, Doubts, Corruptions, with many Temptations ; Nothing can make us truly Happy, but only the Kingdom of our Lord Jesus Christ.

And

And therefore, though we see now so much *labouring in the fire*, (as I have often spoken) and *wearying our selves for very Vanity*; Yet, let this be our Consolation, that God hath ordained it to be so, that this Kingdom may be the more Wellcome to us.

Though you find Religion going backward, though you find the work of Conversion (as it were) at a stop, and turned off; though you find Mens Spirits grown vain, and more Carnal, and more Worldly; yet this is only to set off, and to Recommend, and to sweeten the Hope and Expectation of the Kingdom of our Lord Jesus Christ to us. Because. (as God saith) *It is of the Lord of Hosts*, it should be so: Because that he will shew his Glory, the Glory of the Lord; *The Knowledge of the Glory of the Lord shall cover the Earth, as the Waters do the Sea*: As I have several times demonstrated to you, from that 2 Hab. 14 verse.

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F I N I S.

And therefore, though I am now so much labouring  
 (as I have often spoken) and wearying my spirit  
 (as I say); Yet let it be our Comfort, that God  
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 expectation of the Kingdom of our Lord Jesus Christ to  
 us Brethren (as Galatians 5. 22) the fruit of the Spirit  
 is not to be so; because it is the fruit of the Spirit, the  
 glory of the Lord; the glory of the Lord, the glory of the Lord  
 shall cover the Earth, as the Sun, as the Sun: As I have  
 several times demonstrated to you from that 2. Pet. 1. 16.

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